Chinatown Newsman on Grand Jury

I. M. Pei Reports On JFK Project

Judge Praises Sacramento Hero

EAST WEST
東西報
THE CHINESE AMERICAN NEWS MAGAZINE
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THE BURTON BROTHERS, Congressman Philip (left) and Assemblyman John, congratulate Harry Low, first Chinese to be seated as municipal judge in San Francisco. (Kem Lee photo.)

Thomas F. Leong, Reporter Named To Grand Jury

SAN FRANCISCO — A Chinatown newsman is a member of the 1967 Grand Jury. He is Thomas F. Leong, a police reporter for The Chinese Times.

Leong, who is also a real estate broker, resides at 2106 Larkin St.

Presiding Superior Court Judge Alvin E. Weinberger who selected the 19 jurors said it was a "most difficult decision" to pick from the 30 finalists.

"You are all people of quality and character," he told them, "but only 19 can serve on the Grand Jury."

All 30 were questioned briefly by the judge and District Attorney John J. Ferdon before the two retreated into the judge's chambers to make their decision.

JFK Memorial Library To Be Delayed

CAMBRIDGE — I. M. Pei, architect for the John F. Kennedy Memorial Library, said the project may be delayed for at least four years.

The Chinese architect said the delay was due mainly to difficulty in obtaining land occupied by the yards of the Massachusetts Bay Transportation Authority, operator of the greater Boston Rapid Transit System.

Pei told a women's group at First Congregational Church last week that the land cannot be taken over for the library until 1969 and another two years would pass before the building could be built. It had been hoped the library building would be completed by 1970.

Some $12 million was raised through public subscription to finance construction of the memorial to the late president.

Obstacles to Understanding China

By FRANK WEN

Chinese-Americans especially those of the second generation almost invariably fumble in a labyrinth when they make a mental safari back to the land of their ancestors. Such a dreary journey is therefore conveniently kept out of mind when they scan the morning or afternoon papers and with a relief turn to the sports page or speculations about a projected tax increase or something more understandable and interesting. Those who are concerned with world events read the statement of Secretary of State Dean Rusk in Taipei on December 7 saying that he did not quite understand what was going on in Red China apart from a general idea that power struggle is in progress. Mr. Rusk's difficulty is reinforced by Soviet Premier Aleksei Kosygin who said recently in Paris that he was as confused as any one else when it came to interpreting the power struggle revolving around Mao Tse-tung.

The confusion is in part attributed to those correspondents and writers on China, the observers, specialists and watchers. Numerous examples can be cited to show their glaring errors, but a few common ones are discussed here not for disparagement but for elucidation of the situation, which should not be difficult to follow. For instance, one morning metropolitan newspaper referred to Peking's defense minister as "Marshall Lin Piao". Of course this is a mistake in spelling or typographical error, but many other American and British newspapers and magazines still confer the title of marshal on Lin Piao. Such a blunder was committed almost every day in the South China Morning Post in Hong Kong, which is read for convenience by the China watchers, analysts, observers, correspondents, writers and intelligence operators and diplomats for the latest happening in mainland China.

It is true that Lin Piao was among the ten senior army commanders who were elevated to the rank of marshal after the Korean war at the recommendation of Peng Teh-huai, then defense minister, who naturally assumed also the rank of marshal. But this is the crux of the present problem. When Marshal Peng Teh-huai was dismissed as defense minister in late 1958 and replaced by Lin Piao, the latter abolished his top army title and all designations for his officers and revert to the monoclass as in the days of the Korean war and the earlier internal rebellion on the ground that military rank constitute a barrier to coordination between officers and enlisted men and that morale would be higher without rank as in the guerilla days. Of course this recommendation was duly accepted by the Communist Party which controls the armed forces.

(Continued on Page 3)

Sacto Student Not Afraid To Be Involved

SACRAMENTO — Clifford M. Lum, Sacramento City College student and a part-time deliveryman for Striker's Pharmacy, received some high praise recently for action which led to the apprehension of a man who attempted to rob a Broadway bank.

"He acted," U.S. Dist. Judge Thomas J. MacBride said of Lum at the conclusion of a trial in which the would-be robber was convicted. "He was not afraid to become involved — to do his duty as a citizen."

Lum was driving his delivery truck on Broadway when he saw the robbery suspect fleeing from the bank on the opposite side of the street. Lum spun his truck around, pursued the man, and tried to prevent him from getting into an automobile.

Although the robber made his getaway, Lum jotted down the fugitive's license number providing FBI agents with information which later led to the man's arrest.

China Symposium Coming Saturday

BERKELEY — A Symposium on China will be held at Wheeler Hall, University of California, Berkeley, Saturday, January 14, 1967 from 9 a.m. to 5:30 p.m.

Speakers include Prof. Edward LeFevour on China's Relation with the World, Prof. Franz Shurman on Family and Institutes in China, and Prof. Yuan-li Wu on Chinese Economic Developments. The symposium is sponsored by the Chinese Students Association at Berkeley.

I. M. PEI, world renowned architect, and his daughter inspect J. F. Kennedy's mementoes in Washington, D. C. (Kem Lee photo.)

EAST WEST 西東

THE CHINESE AMERICAN NEWS MAGAZINE

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Gordon Lew, Publisher
Kenneth Joe, Editor

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EDITORIAL

Who Cares?

Overseas Chinese are facing persecutions in Southeast Asia. They are prime targets in the Philippines and in Indonesia.

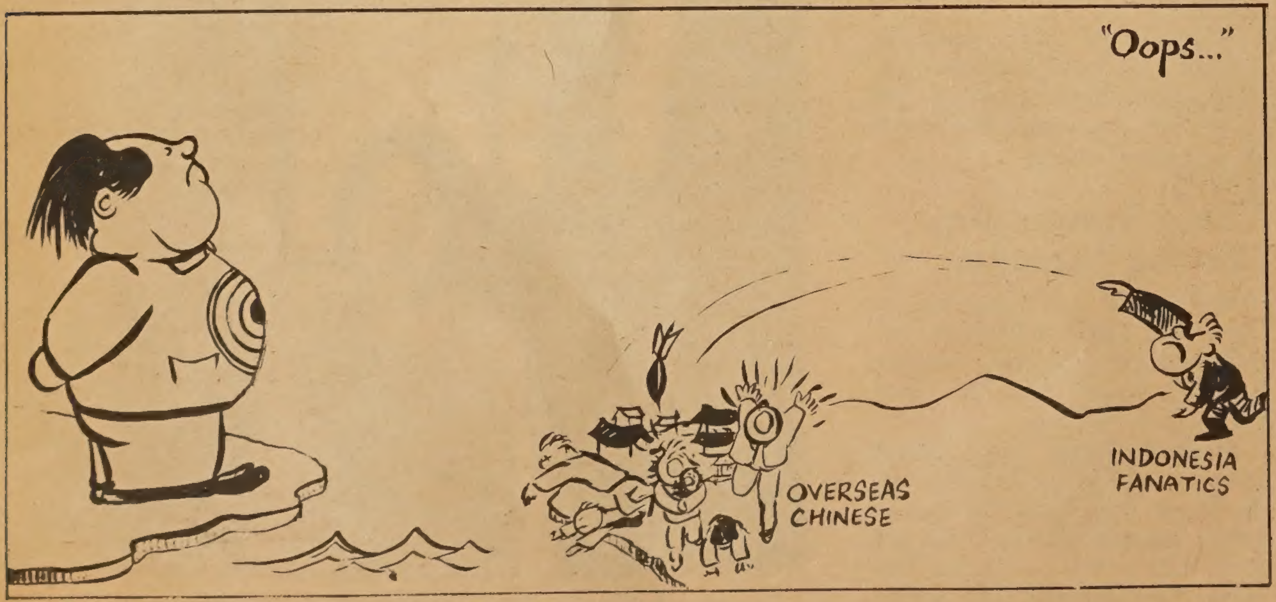
Manila has placed an economic noose around the necks of the Chinese living there. After decades of sacrifice, hard work and frugal existence the once lowly "Sugarman" has become the kingpin in the economic world of the Philippines. There is much resentment by natives over outsiders controlling the wealth of their nation.

Now the economic pressure is on to reverse the trend and trim the power of the foreigners who still owe allegiances to either Communist or Nationalist China. High import tariffs have been imposed and the lines of business that a Chinese may engage in have been limited. Retail food business is out, no Chinese may be a barber. There was even a drive to tear down all Chinese signs in Chinatown.

Yet this is nothing compared to Indonesia's hostility toward the Chinese following the Communist coup that failed in October 1965. In the persuant bloodbath over a million were killed. And among the victims were many innocent Chinese who had the bad fortune of being at the wrong place at the right time.

There is no recourse for the Overseas Chinese. Nationalist China offered sympathy and a feeble protest. Communist China sent over one ship to Medan to repatriate returning Chinese, while thousands of them are packed like anchovies in a detention camp waiting. Meanwhile they suffer in silence.

We who are Chinese living in the comfort and security of America can close our eyes to our suffering brethren in Southeast Asia. Or we can say, "Yes, we care."



Letters To Editor

No Different

Dear Mr. Lew:

I have completed reading Volume I, No. 1, of the East-West News for January 1, 1967 and have enjoyed it very much. You can count on me to be a regular reader.

Especially, I respect your Statement of Policy and I hope you will be able to keep it. Idealistic adventures in our community always had hard starts; yours will be no different.

Please accept my congratulations and best wishes.

I am,

Sincerely yours,
Lim P. Lee
Acting Postmaster

Tickets?

Dear Sir:

As Chinese New Year approaches, our whole family is very excited. The children are planning to see the parade, and my wife and I intend to see the Miss Chinatown Beauty Pageant, providing that we can obtain tickets.

The Chinese Chamber of Commerce has done a lot for the city and the Chinatown community. Its board of directors should be commended for a job well done. However, I feel that there is room for improvement. Every year I sat at the Masonic Auditorium during the pageant I see practically the entire audience is Chinese. It seems like a family affair. Of course there is nothing wrong in having a family affair. But there is something wrong if all this money and man-hours were spent in the name of "an all-city festival". If we want to promote good will and understanding, should we advertise for the pageant and invite everybody who can afford to pay for the ticket to come? No room in the auditorium? Move to a larger hall.

Frankly I wouldn't mind if we didn't get tickets for the pageant this year, but I hate to see any non-Chinese who wants to go but couldn't get tickets at any of the downtown ticket agencies. He may think that the Chinese are too provincial.

Yours truly,
F. L. Wong
Oakland, California

FORUM

A Wider Horizon

By Y. C. Hong

(Editor's Note: We are fortunate to have an essay by Y. C. Hong, Past Grand President of the Chinese-American Citizens Alliance, addressed to members of the C.A.C.A. In a larger sense Mr. Hong could have been talking to all the Chinese in America. It is a call for dedicated men of fortitude and ability to lead. And akin to East/West debut editorial which sounded a similar appeal.)

Our organization was first started in 1895 by a handful of dedicated native born citizens of Chinese descent; such as, Walter U. Lum, Chun Dick, Ng Gunn, Thomas Jung and a few others. Those men had the benevolent dedication as exemplified in the poem entitled "The Bridge Builder". I would like to read it to you at this time.

An old man, going on a lone highway,
Came at evening, cold and gray,
To a chasm, vast and deep and wide,
Through which was flowing a sullen tide.
The old men crossed in the twilight dim,
That sullen stream had no fears for him;
But he turned, after he reached the other side,
And started to build a bridge to span the tide.
"Old man," said a fellow pilgrim near,
"You are wasting strength in building here,
Your journey will end with the ending day,
You never again will pass this way,
You have already crossed the chasm, deep and wide,
Why build you this bridge at the eventide?"
The builder lifted his old gray head,
"Good friend, in the path I have just come," he said,
"There followeth after me today,
A youth whose feet must also pass this way.
Altho this chasm has been naught to me,
To that fair-haired youth may a pitfall be."

That was the motive for which our founders worked so hard over the years so that we might have the right of franchise, the chance to partake of the economic advantages, the abolition of the Chinese Exclusion laws, the privilege of naturalization, the right of our day in court to fight injustices and the advantages of a good education for us and for our children.

On the other hand, you will also find that they had practiced good citizenship by responding to their obligations and duties to our Great Country, by loving America, through their support of her Constitution and by obeying her laws, by respecting our Flag and by holding themselves always ready to defend our United States against all her enemies. In the final analysis, rights and responsibilities go hand in hand.

There is, however, one peculiar problem that the younger Chinese-Americans must always meet, and that is our visual identification. Those of us, who through fortunate circumstances, or by their own personal efforts, have been able to escape discrimination, oftentimes have come to believe that discrimination no longer concerns them. No matter how much we wish to ignore the existence of such prejudices, we cannot ignore human weaknesses. As long as one American is unjustly discriminated, our position is never safe. What happened to our Japanese-Americans, during the last War, can easily happen to us some day, unless we take a hand in eradicating it. Co-operation among ourselves, as well as co-operation with other Americans of divergent cultural and racial backgrounds, is the key to the situation. For this reason, the fraternal principle adopted by the founders of our Alliance is both sound and practical, even today.

With fraternity comes unity. With unity we have understanding. With understanding we have communication with others. After all, a true American is not a matter of phyiscal appearance. An American does not have to look alike, walk alike nor weigh alike. To advocate this kind of rigidity is sheer nonsense. What a man thinks and believes, what his convictions are, the courage he possesses, are more important than visual appearance. America is a nation of many races of people, and it is your duty and mine to eradicate such human weakness and not just ignore it, because it has not affected us personally. This is one of the important problems we must pay attention to at this Convention. Any drive to give to the minority races the right of full participation in our Great American Society rests, not in laws alone, but also in wide-spread popular acceptance by our fellow Americans.

We need dedicated men in our Alliance to spread this gospel of understanding, so it is up to each and every one of our local chapters to create an atmosphere conducive to draw to our membership, more men of great intestinal fortitude, of capacity to stand up under reverses, and of ability to arise from defeat and do battle again. We have always strived for quality instead of quantity in selecting our members. Let us not deviate from this course; otherwise, our Alliance will become meaningless. Our Grand Lodge cannot be any stronger than the leadership of our combined local lodges. We have a tradition .. maintai By enlisting community leaders, you will not need to worry about followers.

Non-Returning Students Worry Taipei

TAIPEI – How are you going to keep them down on the farm after they've seen the big city? Nationalist China is having a problem with students who go abroad to study and stayed.

K. T. Li, Minister of Economic Affairs, lamented last week that 95% of the Chinese students who had left Formosa for advanced study abroad had not returned to the island.

They refused to return, Li said, on the ground that there were no suitable research institutes and a lack of economic opportunities in Taiwan.

Li cited some figures. In 1963 there were 2,125 students who went abroad and 95 returned. In 1965 the ratio was 2,329 leaving and 120 returning.

The Nationalists have asked the United States to help establish high research institutes in Formosa as a means of curbing the exodus of students, mostly to the U.S.

New Chinese Classes At Oakland YW

OAKLAND – The Oakland YWCA, 1515 Webster Street, announces the opening of two classes of special interest to the Chinese Community.

Chinese language and culture with Gordon Lew will meet on Saturday mornings from 10 to 12 noon, starting January 14th and running consecutively thru May 27th. Mr. Lew's modern teaching methods hasten the leraning process and make it more enjoyable. Both boys and girls from age 10 thru high school will be divided into classes according to age and ability.

May Lee, recently of Seattle where she had very successful classes for ten years in both Brush Painting and Cookery at their YWCA, will teach a Chinese Brush Painting class for Oakland's YWCA at 10 a.m. on Tuesdays beginning January 10th.

The full program of activities will be mailed on request by calling 451-7900.

三藩市市長舍利賀電 c

Mayor John F. Shelley

OFFICE OF THE MAYOR
SAN FRANCISCO

GREETINGS

On behalf of the City and County of San Francisco I extend best wishes to the new "East-West" newspaper now serving the Chinese Community of San Francisco.

The tradition of Chinese journalism in San Francisco is an old and honored one. I am certain your new publication will add greatly to this already honored institution. San Francisco's Chinatown has always been a well informed community, active and interested in the civic welfare of our City and all its people. This new publication will enhance a service which is much desired in our City.

To the publishers, editors and staff of "East-West", the City of San Francisco wishes success and prosperity in the future.

John F. Shelley
Mayor

JANUARY 4, 1967

Obstacles to Understanding China

(Continued from Page 1)

Lin Piao wanted to abolish all military rank in opposition to the system introduced by his predecessor and rival, Peng Teh-huai. Other reasons are that Lin is out to please Chairman Mao Tse-tung, who claims to be an expert in guerilla warfare, and to further his theme of "people's war" in foreign lands as exemplified in the Vietcong guerilla activities in South Vietnam. Lin Piao also takes the position that Mao Tse-tung's thinking is a kind of mental hydrogen bomb powerful enough to overwhelm the imperialists, reactionaries and revisionists, whereas Peng Teh-huai wanted a conventional army with military rank just as in Soviet Russia or any other country and favored continued friendship with Soviet Russia and adherence to Soviet patterns in modernizing the Chinese Communist army officially known as P.L.A. (People's Liberation Army). As Mao Tse-tung and Lin Piao insisted on exporting brush fire abroad known in their jargon as "people's war" and are dead bitter against Soviet Russia, the term "marshal" as the highest military title in the U.S.S.R. and all other commissioned or non-commissioned status are abolished. Guerillas to liberate neighboring countries and elsewhere have never carried insignia on their shoulder straps and collars.

Therefore newspapermen and writers who still mention the Communist defense minister as Marshal Lin Piao are unaware of important developments in China and the Peking threat to paint the world red through guerilla war, terrorism and sabotage. The greenest pasture for Mao Tse-tung's liberation flock is of course the United States of America as openly asserted by his Red Guards.

Ignorance of China is seen also in a picture of Liu Shao-chi appearing in a leading American newspaper, which captions him as chairman of the Chinese Communist party. Actually Liu is the chairman of the People's Government of China, while Mao Tse-tung has been the chairman of the Communist party. The present power struggle between Mao and Liu is due to the surrender of Mao's concurrent post as head of the state to Liu. That is the cause of the present convulsion as explained by Tass News Agency on January 5. How can this newspaper which boasts a school of China experts at home and in its bureaus abroad commit such a fallacy?

Again this paper, a world-wide news service and a news magazine mention a Macau millionaire Ho Yin as a Communist representative in the Portuguese colony in connection with the riots on December 3 when he made a broadcast appealing the people to be calm and deplored the violence resulting in eight persons killed. The cause of the disorder was police interference in the demolition of an old house to make room for a school under Communist auspices. Mr. Ho, who tried to settle the matter peacefully and quickly, is described as the sole Communist representative in Macau. It does not matter to or affect any one at all in this country whether Ho Yin is a bad guy or batman, but these news media should have known that Peking carefully trains and indoctrines its agents, covert or overt, to be sent abroad, whether to nearby Macau or far-away Washington and does not confer such an honor on a millionaire on the spot. Everyone in Macau and Hong Kong knows Ho Yin as a philanthropist and tycoon, having donated generously to hospitals and relief organizations including passage money for refugees in Macau to proceed to Taiwan (Formosa).

While Ho Yin attempted to calm down the trouble, having foreseen, as every intelligent person could anticipate, the disastrous consequences, Communist agents did utilize this incident successfully to coerce the Portuguese authorities to prohibit the flying of nationalist flags by Chinese civic bodies, when Lisbon still maintains diplomatic relations with the National Government in Taiwan. Had Ho Yin been a Communist agent, he would have aggrevated the riots as was subsequently done by others and would not have appealed for calmness and a speedy settlement. Common sense and some understanding of how a Communist country appoints its agents – we see so many of them in the movies and television – would obviate a gross distortion of a clear incident.

It is no wonder that Secretary Rusk was unable to get an in-depth account of what is going on in Peking notwithstanding that millions of dollars are spent yearly to gather the right information. Since no Americans live in China apart from two or three in jail, intelligence is obtained largely from the same sources as described in the foregoing. The most competent and successful China watcher in Hong Kong locked his office door inside the building of the Hong Kong and Shanghai Banking Corporation and proceeded quietly to reading the Jen Min Jih Pao (People's Daily) with the help of several dictionaries. He was subsequently promoted to a very high office in another city. Other China watchers gather their valuable information from the bars in Hong Kong Hilton or the Mandarin, although the conscientious ones attempt to interview arrivals from the mainland. Returned travelers do not stay long enough to have a close look or heard and saw only praises of the greatness and omnipotence of Mao Tse-tung dubbed by the Red guards as the super-Superman of all time.

Then is the China situation so difficult to report or to understand? No, not at all. Space does not permit further discussion now, but a following issue will give a clear picture probably in capsule form.

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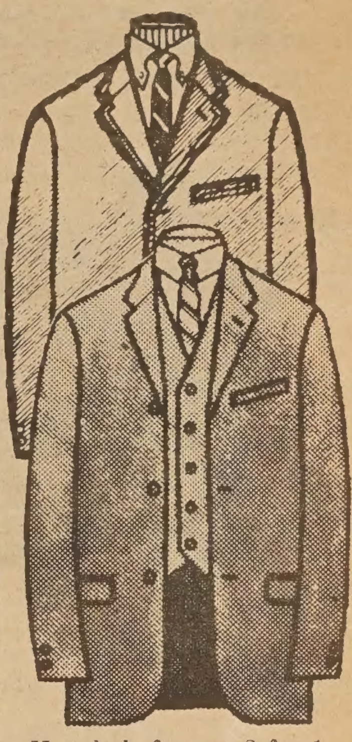

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Treasures

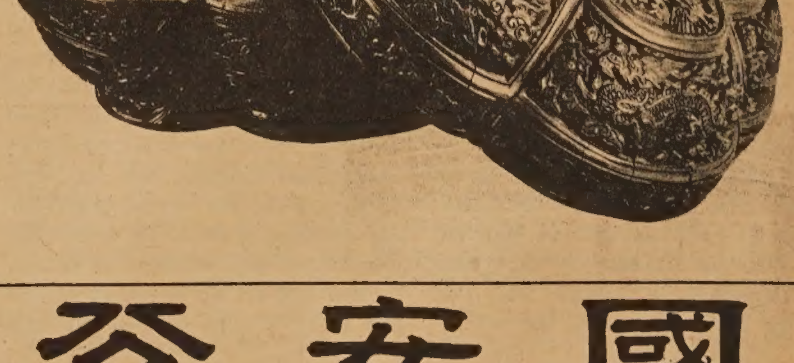
Bronze has been used by the Chinese as an artistic material for ritualistic use. Articles of bronze go back nearly 4,000 years and were frequently designed for funeral and other ceremonial use. Not the least of bronze values is the inscriptions found upon them.

Above is the Mao-kung Ting, or cauldron of the Duke of Mao of Western Chou Dynasty, famous for a 500-word inscription, the longest known. At left is the Fang Ting, or square cauldron of the Shang Dynasty, one of the loveliest of early Chinese times.

Above is sky-blue vase of Sung Dynasty Chun ware. Below, with phoenix decoration, is teapot in underglazed blue of Yung-lo ware of the Ming. Drum-shaped vase at right is under-glaze blue of Ching Chien-lung ware.

Porcelain and China are synonymous. The pottery of the Han people goes back thousands of years, but the heights were not reached until the Sung, Ming, and Ching Dynasties less than one thousand years ago. Sung porcelain has been hailed as the best.

Lacquer artistry goes back to prehistoric times. It probably existed in the Shang era of roughly 4,000 years ago, but the craft has risen and fallen along with subsequent dynasties. By its nature, lacquer is less durable than bronze and jade. Surviving masterpieces include (right) *the ornately decorated vase of Ching and* (below) *the carved lacquer box in the shape of plum blossom and with dragon and cloud design from Ming era.*



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A FOLKSAYING

When facing an honest guy,
It's difficult to tell a lie。

1。 眞 人 面 前
True (real) Person Face Front
(When facing an honest guy,)

2。 難 說 假 話
Difficult Talk False Sayings
(It's difficult to tell a lie。)

MANDARIN (Wade-Giles)

1。 Chēn Jén Mièn Ch'ién

2. Nán Shuō Chiǎ Huà

MANDARIN (Yale)

1. Jēn Rén Myàn Chyán

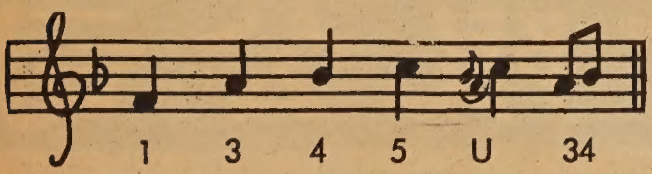
2. Nán Shwō Jyǎ Hwà

CANTONESE (Lew)

1. Jun$_5$ Yun$_1$ Meen$_3$ tCheen$_1$

2. Nahn$_1$ Suet$_4$ Gah$_U$ Wah$_3$

Lew's Six - tone Scale
(according to relative pitch)



DR. MARCH FONG, her husband Dr. Chester Fong, son Kip Mathew and daughter Su Marsha sailed to Honolulu recently on board the President Wilson. Seeing her off is Sam Chinn, manager of American President Lines Chinatown office, and her father-in-law, Mr. M. Q. Fong.

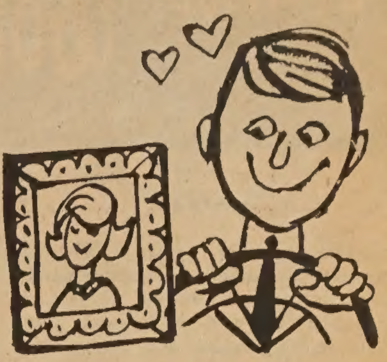
ENGLISH CLASSES

SAN FRANCISCO — Beginning and intermediate classes in English for foreign-born adults are held at 750 Eddy Street, the annex for John Adams Adult School.

These classes are offered free as a public service of the Adult Education Division, San Francisco Public Schools. Registration for the above classes will begin January 16, 1967, and will continue until classes are closed, with the exception of Jan. 30. Registration will be held from 9 a.m. to 3 p.m. at the school location, 750 Eddy St.

Instruction will commence on Jan. 31, 1967.

For further information, please call 346-7044 or 776-4639.



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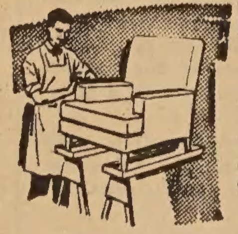

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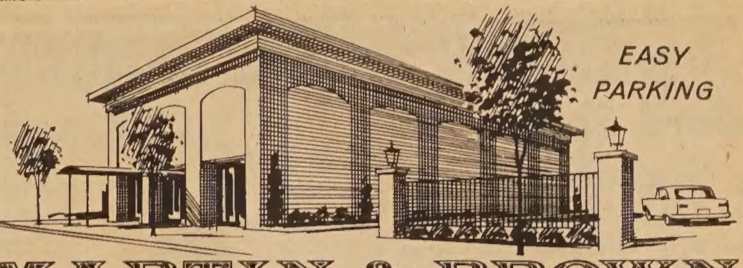

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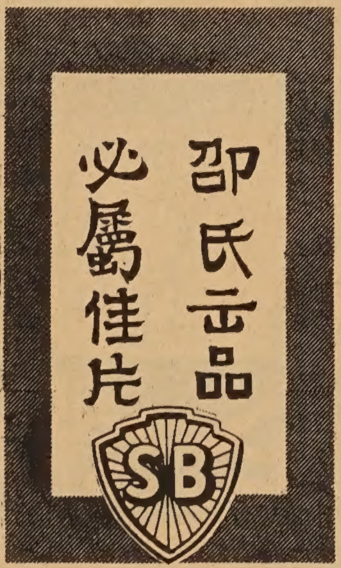

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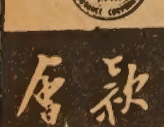

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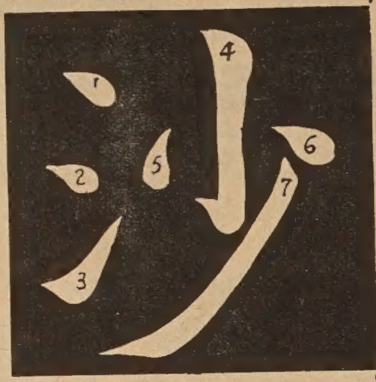
CHINESE WORD-A-DAY

BY GORDON LEW

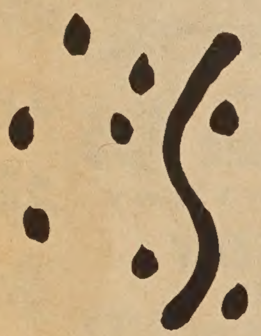
"SAND"

The ancient version of the character "sand" as found among inscriptions on bronze showed a crooked line and many dots. The line is, of course, the river; and the dots are sands.

Later during the Ch'in Dynasty (221-206 B.C.) when a type of calligraphy called the Small Seal Style was very popular with the scholars, someone goofed. We do not know what was happening at that time, but we do know that someone made a mistake when copying the character "sand." Instead of writing it as a river, this person changed its appearance to make it look like the character "few" on the right side. What remained on the left side, a few dots, were conveniently modified to resemble the "water" radical. Up until this day, although this character is holding a questionable certification, it is found under the "water" category in all Chinese dictionaries.



Mandarin **SHA** Cantonese **SAH**



This character now appears as a combination of "water" and "few," which misleads many people to explain it as "less water, shows sand." This may be a good way for students to remember the structure of the character, but it is far from its original intent.

However, if you want to keep everything accurate, the unexpurgated history of this character may read:

"A river with many dots . . . Oops, sorry . . . I mean less water, shows sand . . ."

(I think I know why he goofed, probably he was so close to it and got some in the eye.)

Food Scientist Edward Shim, 73, Succumbs

SAN FRANCISCO — A man who spent his life helping to feed a hungry world died at Mt. Zion Hospital two days after Christmas. Edward L. Y. Shim, agricultural scientist and retired United Nations economic affairs officer, died of a ruptured major blood vessel and complications. He was 73.

Mr. Shim, born in Maui, Hawaii, was graduated in 1916 from what now is Kansas State University.

He introduced blight-resistant potatoes to his native Hawaiian Islands, was head of the agronomy department of Lingnan University, Canton, China, 1921-24, and technical adviser to the Imperial Chemical Industries in China, 1924-43.

In 1945-56 he was with the American Embassy, Chungking, China, working on China's food problem. In 1948-49 he was with the China Relief Mission of the U.S. State Department, working on agricultural production in Taiwan, and technical consultant to UNRRA. Thereafter he was an economic affairs officer of the United Nations, his field economic development of the Far East. For the past decade he resided here at 1140 Sutter St.

In San Francisco, he was a popular lecturer on the UN and world affairs, had been president of the Senior Citizens Club and active in Commonwealth and China Tiffany Clubs.

Mr. Shim is survived by his wife, Yeung Yin Lan; children, Yuk Mei Shim, San Francisco; W. M. Sum, Mendenhall, Pa., and Mrs. Pearl Y. Y. Lin, Palo Alto, and five grandchildren.

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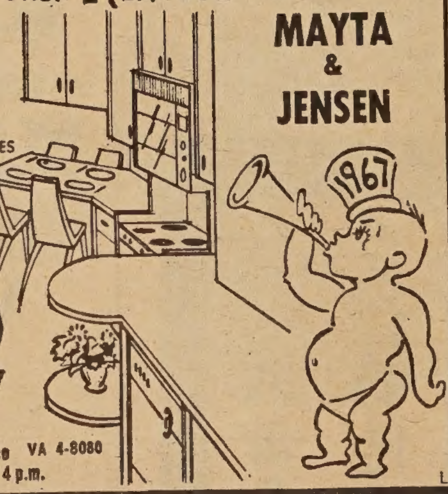

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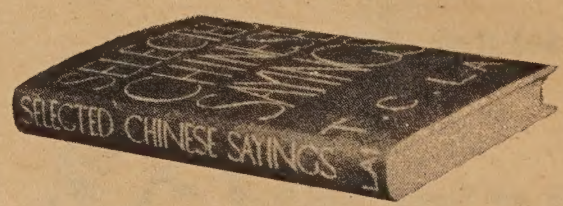
T. C. Lai, M. A.



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Mr. T. C. Lai was educated in Hong Kong and London. He taught in Queen's College and St. Paul's Co-educational College before he joined the Department of English, University of Hong Kong. Since 1958 he has been with the Department of Extra-Mural Studies.

桃李不言 *t'ao li pu yen*

The peach and the plum speak not.

You don't have to advertise yourself. Your talents will speak for themselves. "Good wine needs no bush"

漢書李廣傳贊：諺曰桃李不言下自成蹊

The peach and the plum do not speak yet below them a path is spontaneously formed (by those who admire them).

青出於藍 *ch'ing ch'u yu lan*

Blue is extracted from the indigo plant.

Often erroneously interpreted as " the black dye succeeds the blue and is superior to it" or "green comes from blue."

Used to describe a pupil who excels his master.

荀子勸學篇：青取之於藍而青於藍

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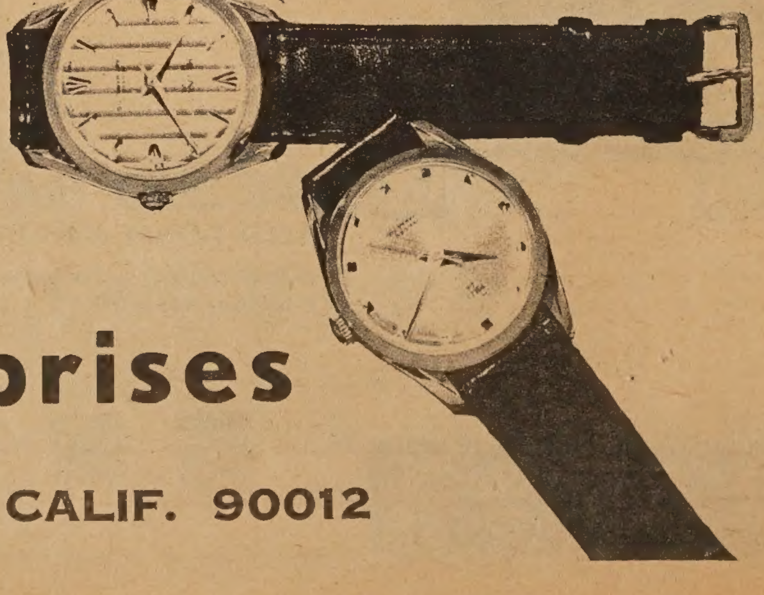

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The Green Year

(A poem to greet the New Year and East/West)

By Ching Ming Lee

(English version in free verse by Filbert Wong)

The paper snow of yesteryear flutter down, the green year green no more, now winter white.

The bell strikes twelve, an old year dies, a new year borns, in horns and serpentines, hanging like vermicelli in the night across the blazing neon sea.

Now the sea turns black, a pair of revelers search for swinging doors now shut.

In the dark I walk. Time is a river, memory a boat. I am in the land of my birth where pink buds pop on the bare, black branches of an old plum tree.

Now the song birds sing no more, the wild dogs have left for the hills, spreading flames, crimson tears.

Looking at the broken river and shattered mountains I feel a splinter in my heart. Who will pick up the brush and write one more spring?

In the mist of dawn I see a bridge that spans East and West, 4,000 years old, green as the new born year.

東風第一枝

元旦試筆並祝東西旬報創刊

李貞明

紙散天風鐘迴午亱歡聲裏
又新歲港灣火樹銀花北岸
燈紅酒翠噪絃急鼓轉疏落
長街人醉去似水客夢華年
壯志燕然未遂　瞻旭日
潮翻雪浪哀故國歎張赤戾
可憐學藝摧殘詩挽河山破
碎誰歟奮筆細描刻人間笑
淚跨巨海橋架東西護守斯
文不墜

環境問題

蘇無懷

現在世界的環境，對青年們確是醜惡的。從生理及心理學而言，一個十七八歲至廿二、三歲的青年，情緒最爲不穩定。他們對環境很敏感，反應也來得强烈，所謂「血氣方剛」是也。他們因爲過於敏感，所受到的影響就不單來自父母或學校，而是來自他們日常所接觸到的一切環境。一切看來微小的事物，長期的「教育」他們，做成他們的性格及人生觀。現在最重要的影響，可推舉電影及雜誌等刊物，內中所刻劃的阿飛放蕩生活，女人的肉體，露骨的性的描述，愚勇的惡鬥及謀殺，豪華的虛榮的上流生活，積累起來，在青年的思想裏發生了重大的影響了使美國一般的青年，追求享受，不接受及討厭父母的一切勸告及管束；而且，許多父母及老師的教導，也眞是太過公式化，千遍一律，自不能使青年人對之重視或更以之爲嚕嗦。

青年人的愛好新奇、刺激、冒險，其實是不應非難的，這是好的現象；人類的成功，就在于人類的好新奇、刺激、冒險，因爲只有這樣，人類的生活纔得以改善。年青人要避免沉淪，就得了解他們的好新奇、刺激、及冒險的情緒；這就是說，了解環境，是達成對環境之初步控制的第一步。我們應看到環境所顯示的全面性，而不只是看到環境的片面性。

譬如，當我們看到阿飛生活時，表面所顯示的，是青春氣息，是自由氣息；但我們就不應只循例地以「不道德」爲理由來禁止自己去做阿飛，而應該考慮到這個問題的全面性。我們應當了解到阿飛的青春與自由表現方法，是浪費自己一生最聰明、最有能力辦事的黃金時期，是一種欺騙自己的僞自由生活，我們就能眞正的不受阿飛生活的引誘；反之，我們就終有一天受不了阿飛生活的「長期」及「重複」的引誘而崩潰。

徹底的去了解環境，從而與環境搏鬥，是初步控制環境的方法。

但處在環境裏而與環境搏鬥，就像是處身火中與火搏鬥一般危險。是以情緒比較不穩定的人，據該避開惡劣環境的鋒銳。兒童的情緒是不穩的，所以就有「孟母三遷」的事。應該避開壞的朋友，雜誌報刊、電影、及下流的地區等，幷接近好的朋友、書報等。

問歇的轉變環境是應該的。許多政治家，也每喜到野外渡假，藉野外寧靜的環境去洗脫在醜惡政治社會環境中所受到的沾污。學生們在持續的讀書環境中所產生的煩悶，也可以藉適當的旅行環境或月夜的茶會，泛舟等所分化的，這不是比受那些墮落電影的「教育」高尚得多，美好得多麼？

再應分別開「在平凡無變化的環境中所產生的煩悶」與「在精神無所寄托下所產生之煩悶」。後者產生的原因是缺乏眞正的人生目的和缺乏眞正適合自己趣味的嗜好。但是這兩種煩悶都足以使自己傾向不正當的娛樂以至於墮落的。

除了在各種惡劣環境中表現出卓然不搖的人格，對惡劣環境戰鬥，將自己已被環境所影響的一些不良方面革除外，更可實行對環境的積極控制。這就是說，爲自己，爲大衆去製造優良環境。

所謂環境，多是一大群人所製造出來的。爲甚麼有那麼多的淫猥電影上演，就都是因爲一大群人喜歡的緣故。

環境既多是一大群人所做成，我們也應利用群衆的力量去摧毀壞的環境，做出好的環境……

我們可以在學校中，朋友中等組織文藝集團、科學集團，來提高群衆的認識，更可組織戲劇，歌唱，演講，運動等集團，來給青年人以及群衆做出美好的環境。

我們也可在許多場合中，製造環境來轉化另一種環境，譬如宴會上親友喜歡打麻雀，你便可拉一二朋友下棋，猜謎等，來分化愛打麻雀的環境。不但對自己有益，也改變了別人，大略的環境。

這樣，終於有一天，我們可以支配我們生活的環境，從而發揮出我們生命最大的潛能，不再做犧牲在環境下的可憐虫！

中華民國僑務委員會賀電

中華民國駐金山總領事館

台北五十五年十二月卅日僑務委員會電

駐金山總領事館請轉東西報社：欣聞將於五十六年元旦創刊，特電致賀。高信、何宜武、袁覲賢。

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第　頁

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家庭食譜

紅燒豆腐

燒豆腐，在表面看來，是一味很普通的家常副食，但泡製出來是否可口，便要靠本身的技術，而且所選用的配料，調味的方式，也有很大以分別。同時，一味可口的菜式，有時並非是全靠着本身肉類的鮮美得來，假若我們選擇材料與調製得法，有時較劣的亦一樣可口。像現在介紹這一味燒豆腐，材料很普通，但懂得烹調，是很不錯的，主婦們不妨一試。

材料：白板豆腐三塊；叉燒一両；熟冬菇五隻；荷蘭豆一両；豆板醬少許；白糖；老抽；麻油；酒各少量。

製法：先將豆腐每件切四塊，叉燒切片，熟冬菇每隻開二，荷蘭豆切絲，滾熟，弄好時留用。此時便要開始用鑊工作，放下適量生油，待鑊中熟油沸滾時，然後將豆腐傾下炸至金黃色，然後傾出，熟油祗留面少許，跟着將荷蘭豆絲、叉燒、冬菇等傾爆炒，繼落炸好之豆腐，贊白酒，加少許湯水、白糖、老抽、麻油等炆至水份有限，用豆粉打獻即成。

Stewed Bean Curd

INGREDIENTS:

Bean curd-3 pieces; roasted lean pork 1 tael; mushr oms-5 pieces; Soya bean paste, sauce, white sugar, sesame seed oil, green peas and samshu to taste.

METHOD:

Cut each piece of bean curd into 4 pieces, slice the roasted lean pork and cut mushrooms into two parts with the green peas too. Boil above all for further use. Next, pour the bean curd into an oiled pan with ground nut oil boiling. Now fry the roasted pork, mushroom and green peas to gether. At last put the fried beancurd into the mixtures and season it with wine, sugar, sesame seed oil and sauce, and small quantity of water.

東西信箱

揭箱語

東方是東方，西方是西方，但如果有一道橋樑能溝通的，東西可以結合，現在「東西報」創刊，希能負此責任。同樣的，報社與讀者之間，也需要一道橋樑，互通聲氣，互相扶持，我們設「東西信箱」的目的，在乎聯絡讀者感情，為讀者服務，如有什麼問題垂詢，當盡最大的力量來尋求答案。

我們不是一本活字典，也不是一個通天曉，但我們希望能組一個比較專門性的集團來主持這個信箱，屬醫事的請醫生主持，法律的請律師主持，移民的請專家主持，戀愛或家庭的請較有此項經驗的人主持，只要讀者有問，我們便有答。

我們沒有多餘的人力以私人信件答覆，讀者提出的問題，只能公開在「東西信箱」發表，只要你是東西的讀者。你便有權發問。

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東望神州

兩個江青

大陸「文化大革命」，毛澤東以「牝鷄司晨」，江青指揮紅衞兵造反，華埠影迷，有誤爲台灣電影明星江青者，大嘆「卿本佳人，奈何造反」！

其實主持文化大革命之江青，亦電影明星也，原名藍蘋，初嫁影評家唐納；離婚後奔共區。唐納現在美國，惜不知居於何處，如果唐氏能公開其自傳，寫篇與藍蘋離合史一定叫座，暢銷什誌如「生活」「展望」之類，當以重價購買版權也。

台灣之江青，隸國聯影業公司，數月前嬪一夜總會歌手，以演「西施」名噪一時，毛妻江青一出，則黯然失色，未悉台方江青有更名之意否？

北京江青，過氣影星，毛朝第一夫人，支持文化大革命。

台北江青，當紅影星，寶島馳名，主演西施一片顯本領。

文化大革命犧牲品　田漢

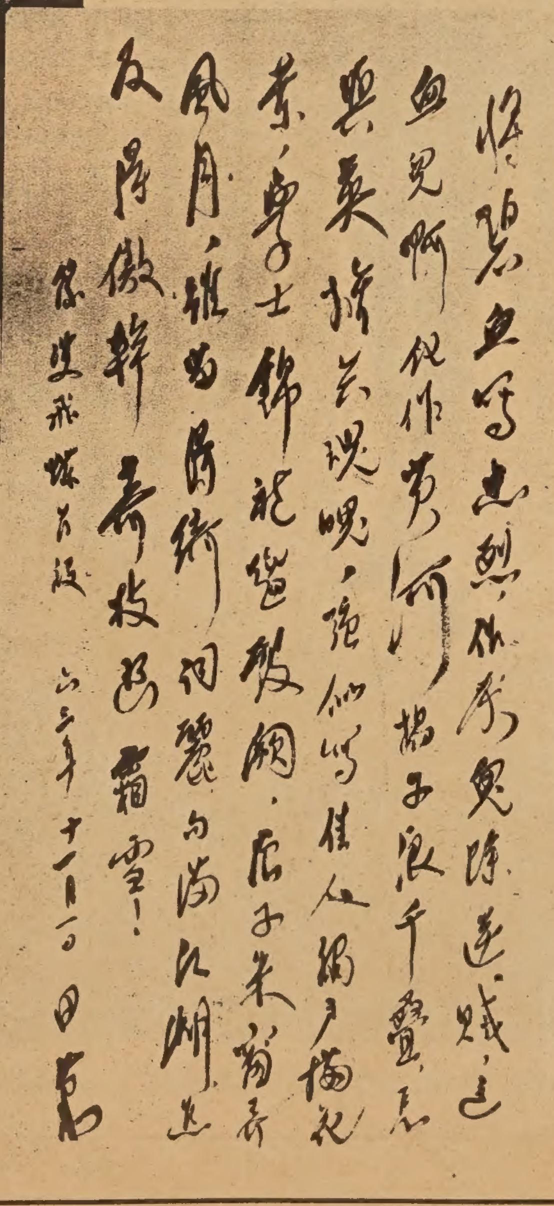
田漢獲罪，是「反黨、反社會主義」的大罪。

抗戰時他是政治部第三廳少將處長，頂頭上司就是叫他「親愛的小弟弟」的郭沫若。抗戰以後田漢又回到上海，繼續戰前的「小」革命，還是安娥協助。

淮海之戰前，田漢應中國泰山大力士彭飛之邀到台灣籌拍影片，拍影計劃不成重返大陸，已是頻將「大上海保衞戰」了。

一九四九年後田漢的女兒在上海演「白毛女」時，大概田漢已經到了北京。聽說田漢的女弟子演「沙樂美」的俞珊，在一九五〇年時已是半老徐娘，據傳她身列嬪妃，在西郊行宮「陪王伴駕」，而且非常得寵，差不多和張治中的女兒平分秋色。惹得派在天津工作的山東娘娘藍蘋，大鬧情緒。「習慣勢力」的田漢，此時已是「準國舅」的地位，但沒有看到過他再寫詩，寫詩的風頭全讓給柳亞子，郭沫若了。

兩個原子彈爆發之後，果然情形不對，他突然變成了「無產階級文化大革命」的一個對象。扯到他是「老頭子」，「祖師爺」，犯了「復辟」，「修正」，「打着紅旗反紅旗」等等弄不清楚的罪，連同「三家村」許多「牛鬼蛇神」一併大門特門。



圖：田漢及其手蹟

數風流人物盡被鬥臭

JANUARY 11, 1967

EAST WEST 東西報

Meet Les Girls —

來自全美各地華裔閨秀，又將於下月十八日在三藩市鬥麗爭妍了。我們的圖片專輯，先來一個「選美前瞻」，這些都是已報了名參加「全美華埠小姐」賽美的佳麗，可讓我們的讀者有機會先檢閱。

來自柯崙的胡燕霞

I'm Katina Ann Woo. I'm a sophomore at Yuba City College. I'm petite and like to swim and dance.

I was born in Pendleton, Ore. My name is Frances Kay and I will model a dress that I designed and made myself at the pageant.

秀麗可人的伍艷娥

學貫中西的鍾美玲

I grew up in Hong Kong. My name is Jennifer Chung. I'm 5' 7", attended USF, and model. I'm 21.

檀島美人阮紅珍

Marilyn Yuen is my name. I was born in Hawaii. I'm also 5' 7" and major in history at SF State.

ss Chinatown USA 瞻前美選

hanghai is the place
f my birth. I am 20,
nd 5' 5" and my mother
erates a restaurant
Polk St.

北方佳麗江梅

沙加緬度華埠小姐
黃美嬋

I'm Miss Sacramento Chinatown.
My name is Mei Wong.
My Chinese name "Mei-sim" means
"graceful and lady-like."

書香世家翁伊麗

New York is the place
of my birth. I'm Eliza-
beth Ong. My father is
an editor of a Chinese
newspaper in San Francisco.

身材健美的劉曼蘭

I'm Marilyn Lew.
My mother is a professional
model and so am I.
I'm 5' 6" and a student at
Washington High.

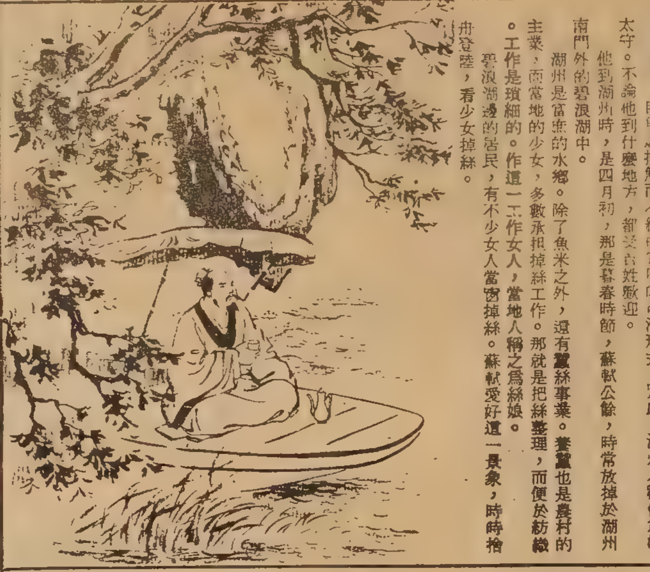
Make a date to meet the other girls . . . (Kem Lee photo.) (各圖片李少吟攝)

一期完 繪畫民間故事

蘇東坡與絲娘

宋代大詩人蘇東坡，留傳下來的故事極多，他足迹遍天下，而每到一地，都有軼事留傳，如在嶺南時，他吟有「日啖荔枝三百顆，不辭長作嶺南人」之詩。本文所記是蘇東坡在浙江湖州太守任上的故事。東坡在湖州，很受歡迎，至今尚有蘇台之名稱留下，那是因東坡常登此山而名。

一、詩人太守



宋元豐二年（公元一〇八〇年）[illegible]蘇軾來任湖州太守。當時，是王安石一派[illegible]，蘇在政治上與有歧見的。因此，蘇在仕途[illegible]，自動請外調。

因為政治上派系[illegible]，蘇軾到了湖州府任上之後，不敢有新作為，祇以清靜無為[illegible]，冀藉此而減輕政敵對他的攻擊。雖然如此，他的人緣仍然很好。

蘇軾是詩人，沒有什麼官架子，經常獨自策杖出遊，不論官紳商賈乃至販夫走卒，他都待之以禮，市上有糾紛，他常親自為之排解而不經由官府的司法形式。因此，湖州人稱他為好太守。不論他到什麼地方，都受百姓歡迎。

他到湖州時，是四月初，那是暮春時節，蘇軾公餘，時常放掉於湖州南門外的碧浪湖中。

湖州是富庶的水鄉。除了魚米之外，還有蠶絲事業。蠶蠶也是農村的主業，而當地的少女，多數承担掉絲工作。那就是把絲整理，而便於紡織。工作是瑣細的。作這一工作女人，當地人稱之為絲娘。

碧浪湖邊的居民，有不少女人當窗掉絲。蘇軾愛好這一景象，時時捨舟登陸，看少女掉絲。

二、絲娘有才

有一次，蘇軾在碧浪湖畔看一名少女掉絲，他曾飲了一些酒，興緻很好，看了一些時之後，詩興勃發，隨口吟出：

「晚蠶萬縷緊紅粧，綠滿碧湖雜草香，豈是青春長作伴——」他剛吟出了三句，那位絲娘突然停了手中的絲軸，側轉身，接着吟出：「湖州太守看絲娘。」

蘇軾為之大奇，連忙問她姓名，絲娘姓沈，名娟，曾經讀過書，但並未著作過，她承認這一句詩是脫口吟出的；同時，她也承認讀過不少蘇太守的詩。

於是，蘇軾表示收她為女弟子。

這是偶然的事件，但是，詩人太守很興奮，命船伕取酒上岸，就在堂前對着沈娟飲酒閒談。沈娟繼續掉絲，並不特別招呼這位貴賓。

之後，蘇軾時時來訪問她，有時，還邀她同遊。時間使他們之間漸漸地萌生了感情。蘇東坡甚至想娶她作妾了。而沈娟，也有同一思念。不過，由於處境惡劣，東坡不敢造次提出。他以為來日方長，將來儘有日子提出的。

不料，政治上的風波却平地而起——蘇軾的政敵誣他怨誹，他到任不五月，便遭到撤職查辦的處份。

三、[illegible]而別

[illegible]，東坡很憂惶，當解差來押他[illegible]時，[illegible]沈娟。

[illegible]碧浪湖邊一座石邊，並坐在大石上[illegible]自己殘弃的情形，並說明明天[illegible]，要求沈娟好好自處。

沈娟[illegible]，對於東坡的遭遇既無一言相慰，也無哀愁的表情，[illegible]東坡很奇怪。之後，她談了一些別的事情，就與[illegible]地作別了。

東坡[illegible]了兩封銀子贈給沈娟，並申言這是作她的妝奩之資。[illegible]默默地承受，[illegible]致謝。

次[illegible]，蘇軾[illegible]被解[illegible]了。湖州百姓有許多人送行。在人叢中，沈[illegible]。東坡看到[illegible]淚流滿頰。

東坡的罪名是被人強加上去的，因此，他進京之後，被關在獄中，並未進行審判。不過，和他敵對的集團用心很毒，想置東坡於死地。而東坡的朋友們，則多方營救。在獄中的蘇東坡，時時接到精美的食物，而且，又都合於自己的口味的。起初，他不覺得，後來，他覺得奇怪，詢問獄卒，才知道是絲娘沈娟送來的。

四、緣結來生

獄中的東坡為此而感慨系之，他想一見沈娟，但格於獄中規則，又不便請求，甚至也不便通訊。

在獄中，他囚居了三月，終於獲得皇帝的特赦。

蘇軾出獄之後，於拜謝友好之餘，立刻去訪尋沈娟，可是，他去得遲了，沈娟已經留下一封信，回湖州去了。蘇軾以待罪之身，無法自由行動，但他不能忘情，於赴黃州任所之後，就派家人到湖州迎沈娟——那時，蘇軾受到貶官的處分，出任黃州團練副使。

可是，沈娟並未到黃州來——到蘇軾的使者到達湖州時，她已經病危了，在彌留中，她告訴那位使者：「此生福薄無緣，死後當盡心唸佛，希望來生能嫁蘇先生。」接着，她剪下自己一綹頭髮，並將棹絲用的絲板，包了托使者轉送給蘇東坡。

直到宋哲宗元祐四年，蘇東坡出任杭州太守，道經湖州，才能一瞻沈娟之墓。而且為她重新立碑——那是據湖州府志補遺的紀錄。但是，另外一種傳說，則謂沈娟並未早死，而是祝髮為尼了，亦即湖州峴寺的虛雲師太——傳說，虛雲師太在宋紹聖元符間很有名氣，並留下詩集十卷。兩種傳說的真偽無法確定，但東坡與她並未結合想是事實。

漫畫

戲院裡的情侶

麥正作

這是為女朋友看悲劇而設的。

拆散了好姻緣

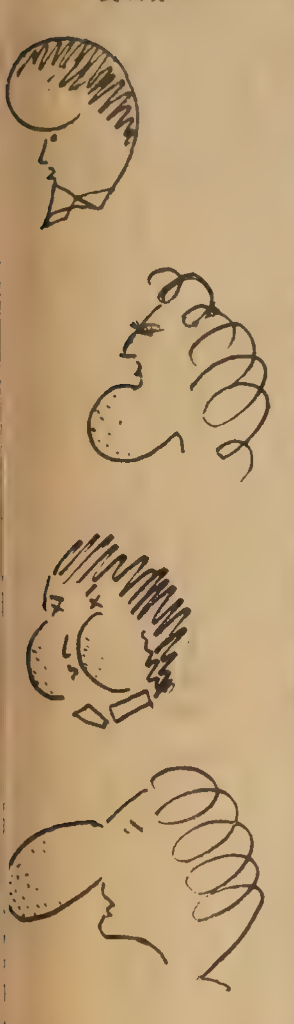
一雙嗜食之徒。

他們睡熟了！

女朋友太興奮，男人當災。

生命的突出

•徐明義•



譚嗣同與單刀王五

中榮

戊戌政變，倡導維新運動之六君子罹難，世人多表惋惜，其中以劉陽譚嗣同慷慨就義，感人最深。其在獄中所賦之絕命詩云：「望門投止思張儉，忍死須臾待杜根，我欲橫刀向天笑，去留肝膽兩崑崙。」末句所指，即對當時追隨之俠士王五胡七二人而言，臨死仍不忘追隨之手足，譚之義俠深情，於此可見矣。

相傳譚嗣同參加策動維新運動之時，曾組合身挾絕技，闖蕩江湖之俠士十八人，終日鍛鍊技擊，出入相隨。十八人中以王五胡七二人與譚最爲接近，事敗，譚被捕之夕，三人仍同聚一室，誓同生死，旋因譚之苦勸，王胡始運用其輕功逾垣而遁。

十八俠士平素皆以花名相稱，是以其姓名身世皆無從考查，惟王五一人，清末筆記則多有敘述，然亦僅屬片斷而已。據云，王五爲關外人，性豪邁，有俠氣，善於使用單刀，技術神絕，闖蕩江湖未逢敵手，故有「單刀王五」之稱。少時在燕趙間，屢因不平而殺人，後潛蹤爲鏢客，馳騁中原，聲名大震，江湖中人呼爲「五爺」。投譚後，力主入頤和園刺殺慈禧太后及榮祿，譚以茲事體大，會商之康有爲，卒爲所拒，遂不果行。或曰，此計實光緒皇帝之不忍爲，蓋恐其有酖殺母后之罪名，爲天下所不容也。

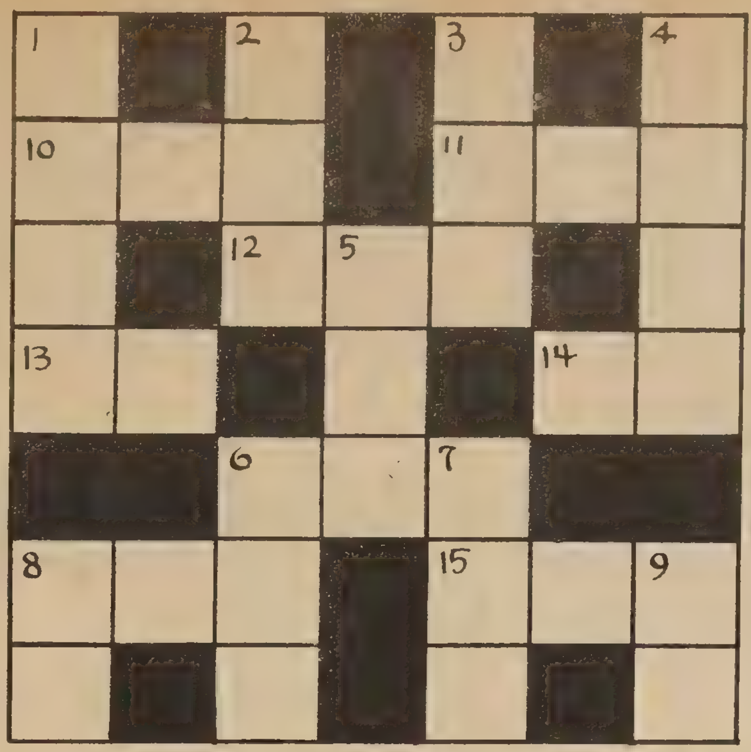
譚就戮之後，王五意興闌珊，垂淚離京，出沒於齊魯等處，行蹤飄忽，住宿靡定，其所組合之同伴亦各黯然星散。嗣多淪爲熱河、綏包間之俠盜，或戢影山林披剃爲僧，或以跌打醫師問世，京洛舊夢，各已絕口不談矣。

會義和團興起，李來中早聞王五之名，派人四出尋蹤，意欲邀其參加，以張聲勢。無如王力闢其槍刀不入之邪說，並指爲藉神惑衆之狂徒。李遂恨之刺骨，於是謀殺之機伏焉。

一日，王五偶至河間府某鏢局，爲義和團頭目獲悉，遂率衆包圍，五知勢不妙，然已無法逃脫，不得已挾其生平神技，相與周旋，連殺義和團員五人，並刺傷頭目之胸部，然後乘間躍登屋頂，正擬飛步越奔，忽被火槍鉛丸射中右腿，至此雖有精湛之技擊術，但已乏力發揮，卒不支昏倒，爲包圍者亂刀砍斃。一代俠士終死「狂徒」之手，殊堪惋惜。

事後，胡七等欲爲王報復，再度集合，誓與義和團作對，神出鬼沒，屢刺殺其頭目。迨八國聯軍入北京之後始消聲斂跡，不知所終。然王胡等之義俠行爲迄今尤爲北方江湖人士所樂道。

填字遊戲



答案下期刊云

直
(1) 蕭邦音樂傳記影片
(2) 影星王引之妻
(3) 中國古代哲学家
(4) 言語感人
(5) 古詩之一
(6) 平園（在三藩市）
(7) 文法名詞之一
(8) 丈夫别称
(9) 子丑寅卯辰巳午未申酉戌亥

橫
(6) 幾何名詞
(8) 非本國人
(10) 讚女性健美
(11) 悟空
(12) 与"風從虎"相对
(13) 老少相交
(14) 辣手摧花手腕之一。
(15) 小地方僅可棲身

東西旬報創刊

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陳麗芹
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金山客私記

新第一篇（續）

露絲爲一離婚婦，貌中姿，但喜修飾，則亦可人兒也。彼原在一百貨公司之餐廳當總管，月入五六百元，其姊死後，竟捨此優厚待遇，承其姊之缺，來高芬家任月薪四百五十元之管家。老江謂瑪莉不能獲高芬夫婦遺產，賫志以歿。而露絲年方四十，準能繼承其姊遺志。此種論調未免過於刻薄，余爲露絲辯，謂露絲爲人非拜金主義者。老江即乘招進攻，曰：「露絲既非爲錢而來此工作，然則爲情耶？難怪老兄出言護花矣。」

余但苦笑，及爲老江牙尖咀利所困矣。然細心一想，露絲敢作敢爲。或喜與余共同工作，而爭取接近機會亦未可料，因余與彼過去之交往中，多數約會由彼主動，現在則可朝夕相見矣。

此乃回記去年春間之事，本篇紀載，則以去年十二月始，摭錄較新見聞及遭遇耳。露絲自任高芬夫婦管家以來，確曾對余表示親熱，余本心如止水，加以前塵影事，家破難忘，胡復有心情「卿卿我我」耶？然而余爲人心軟，有人稍對余懷好意，余多假以辭色，此或可能引起誤會，但亦無可奈何也。

此種懦柔寡斷性格，注定余此生不能成大事，易困愁城，自取煩惱。除對露絲無以交代外，又曾於年前與舊女友李潔芳在一郊遊會中相值，年來亦有往還，潔芳寡居逾十年，其人貞潔自愛，在一IBM公司任職，彼此間交往本基於純潔友誼，惟日久情生，在所不免，且余與潔芳在中國時，亦曾有過一段良好友誼基礎，彼後嫁一音樂教師，客死香港，余則家破來美，去年夏間獲留港姪兒阿煥來信證實，余留在內地之祖家已拆卸，妻兒杳無踪跡已十餘年，人生而無家庭溫暖，則與潔芳均有同病相憐之感，每值兩人相會，言談間頗爲投機，雖未談情說愛，而亦心心相印矣。

周旋於潔芳與露絲之間，構成三角形勢，此亦余苦惱之由也。

露絲上週末曾告假外出，由余代其內務工作，彼初諱言去處，但回來後則向余報告此行經過，並着勿向高芬夫婦透露。

原來露絲係往參加反越戰糾察巡行，余實不知彼對政治有如許濃厚興趣，更不知其思想如此急進也。

余詢以美軍參加越南戰爭，係國家決策，爲何要反對？

露絲曰：「我不反對富正義之戰爭，以戰止戰方能獲得和平，但我反對美軍助南越打仗。」

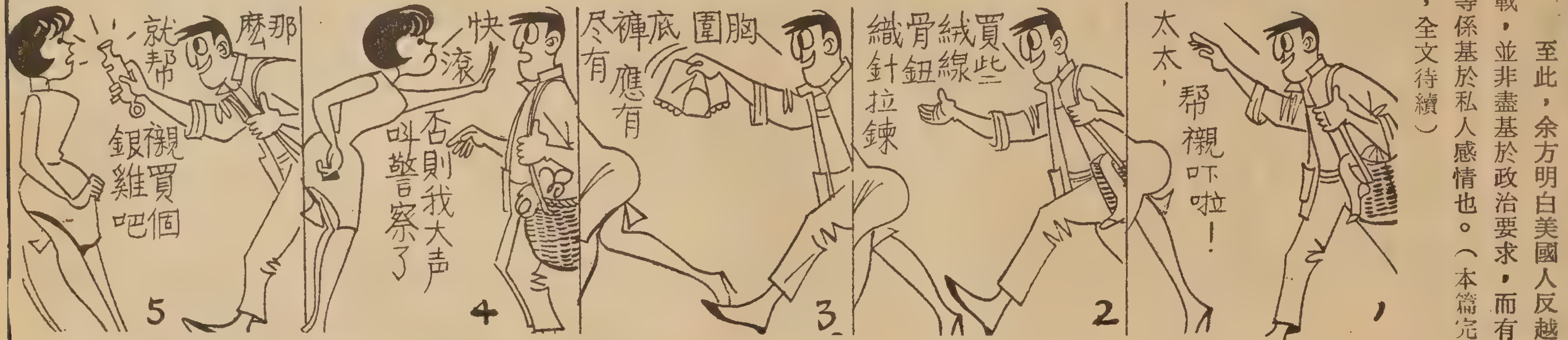
「然則爾以爲美軍助南越非出於正義乎？」

「非也，」露絲答：「美軍遣派海外戰爭，其出發點當爲正義，否則傷殘人命，浪費公帑，政府無以對國人也。」

「何以爾又反對？」

露絲莞爾而笑，旋答：「我不喜南越政府，其領袖阮高祺有若公子哥兒，與前越南領袖保大同樣奢侈，其妻最近往日本整容擴胸，又備有私人飛機，相對南越人民骨瘦如柴，生活困苦，如此政權，美國人值得爲其拼命耶？所以我反對越戰，實等於反對阮高祺之作風也。」

至此，余方明白美國人反越戰，並非盡基於政治要求，而有等係基於私人感情也。（本篇完，全文待續）



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新僑手册

時間觀念

在實利主義的（pragmatic）美國社會里，時間就是金錢（"Time is money"）。這意思是說，時間像金錢一樣寶貴；他們要將時間作有如金錢一樣的利用。除了爲金錢而工作所必需的時間以外，其餘的時間必須用在學習、消遣和休息上。照理說，在一日二十四小時中，用在工作，消遣和休息上的時間應各占三分之一——即各爲八小時。但是美國人實際上仍以花在工作（包括學習）方面的時間最多。他們常喜半開玩笑地勸人不要工作太勤（Don't work too hard），而自己却常拼命工作，以免後人。

一般靠薪資維持生活的人（wage-earners）通常每週工作三十五至四十小時，按週支取薪水或工資。但他們爲了增加收入，多願加班（over-time）。因加班的薪資要比平常的多二分之一，即每小時加班所得相當於平常工作每小時薪資的一又二分之一（通稱 time and-half）。有的人甚至身兼兩三個工作，因此每天工作十小時以上的大有其人。美國的大中學生讀書並不十分用功，但他們爲了多賺一點零用錢，課餘做工却特別賣力。就這些人看來，「時間就是金錢」這句話，似乎更具眞理，因爲他們花在工作上的時間越多，則所獲得的金錢報酬愈豐。他們並不是對於工作本身有什麽特殊的興趣，他們眞正感到興趣的還是金錢。

除了工作以外，次多的時間是花在消遣與娛樂上。美國人對於尋求樂趣（fun）是很講究的。他們常喜說 have fun 和 have a nice time 一類的話，意思就是說要有樂趣，要把時間消磨得痛快。爲了尋求樂趣和使時間過的痛快，他們在「工」餘之暇，常喜做些自己感覺興趣的事，如看電影、觀電視、聽收音機、游泳、打獵、釣魚、駕車兜風、喝咖啡、飲啤酒、跳舞、野餐、旅行、看小說、參加社交活動等。爲了達到消遣和娛樂的目的，美國人多各有一二種高尚的嗜好（hobby），如唱歌、彈琴、寫作、打球、園藝、繪畫、攝影、集郵、縫紉等。

由於美國人的身體强健，精力充沛，他們需要的睡眠時間每天六七小時已够。加以科學發達，技術進步，工作效率增高，工作時間縮短，因而閒暇時間增加；醫學和營養學昌明，體育活動普及，因而壽命延長。這樣一來，太多而無法充分利用的時間，反替美國人帶來了煩惱。今日美國社會上不正當娛樂的流行和老年人壽命太長孤寂難熬的痛苦，便是這種煩惱的最好說明。艾森豪總統曾經警惕他的國人說：「在今日和未來的時代里，我們需要哲學家與神學家正如我們需要科學家與工程師，二者是無分軒輊的。」因爲科學家與工程師所不能解決的社會問題，須賴哲學家與神學家設法解決。譬如上述如何正當地利用閒暇時間和使老年人快樂無憂，便正是哲學家和神學家所力求解決的嚴重社會問題。

編者 作者 讀者

編者並非女人，未嘗生產之苦，但對於「東西報」的誕生，却曾體會到創業之艱辛。

到兒子出世以後，做父母的都「望子成龍」。「東西報」創刊號發行以後，也帶給我們很大的希望。首期出紙超一萬份，打破美國僑報創刊之最高紀錄，各方對「東西報」印象尚佳，索閱函件紛至沓來，在廣大讀者羣支持鼓勵下，作爲一個編者，將獲得更大的勇氣，爲讀者謀取更好的材料；作爲一個作者，在讀者「共鳴」之下將更精鍊其作品，俾不負所期。

寫「眞理隨筆」的余卓雄牧師，他原是作家出身，以寫富靈性而筆調清麗的散文著稱，在香港時曾以「史君美」筆名爲「彩虹週刋」的「少男少女」欄寫稿，現在連「筆」也奉献給主，闡發眞理，深入淺出。「眞理隨筆」不是說教文章，但却能把你的靈魂洗滌一新。

「彩虹」的前身是「七彩」，兩個週刋在港印行數年，過去在美國擁有讀者不少，而現在留美的作家除史君美外，並有以寫「幽默短篇」著名的余依和主持婦女家庭專欄的孫江霞，希望他們都能在「東西報」歸隊。

「金山客」不慕名利，早成「市隱」，輟筆多時，「東西報」創刊，又被編者請出了。他的「私記」無所不記，可看作美國華僑社會的實錄。

創辦初期，未達理想的地方很多，我們衷誠接受意見，希望讀者諸君，把「東西報」的缺點告訴我們，以便改進，同時把「東西報」的好處告訴親友，使我們的讀者羣得以擴大。

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衆議堂

歡迎議士發議論

自封堂長 張大聲

衆議堂是大「衆」發揮「議」論的在方，歡迎各界入堂，假如我們也有「堂門」的話，那將是君子之門（動口不動手），眞理之辯。爲文方式，不拘繩束，嬉笑怒罵，皆可成文章，只要不作人身攻擊，意氣之爭，我們都歡迎你成爲「議士」。

東西報揭櫫以「自由言論」爲宗旨，凡是合理的建議，對社會病態的揭發，議士有胆量發表，我們有胆量刊登出來。

衆議堂經營「出口」業務，凡心中有不平的，可來此吐苦水，有鯁在喉的，在此吐鯁，所謂爲民喉舌，便得找一個「出口」的地方。

衆議堂的議士，統稱爲「衆議士」，毋須競選，凡在此發表議論者均合格獲此名銜，無任期限定，其一年內而無議論可發者，作「退休議士」論。

節時省事，僑領姓名應以數目號碼代替。

本人蘇大霞提議：時代進化，已入電腦世紀，凡事均以數目號碼代替，以便省事，電話號碼也變了字碼改用數目號碼。

竊思我們華僑社會，僑領之數，多於天上明星，如有捐欵出發，僑領名單要連載數日，又遇紅白二事之新聞，要落齊參加僑領，也要一份長長的名單，如果以數目號碼代替，則簡單易爲。宴會席上，介紹與衆相見，憑「冧巴」唱名，更乾脆利落。

此事如實行，中華總會館可編印一本僑領索引，開列某號僑領爲誰，此書當一紙風行也。

不過在技術方面，切忌由第一號排列下去，因人人爭「冧巴溫」，打架有份也。編號最好由一零一開始，個個冧巴過百，冇得爭，未知各位意見如何？

華埠新行業

徐常德

華埠的華人人數越來越多，但商業的部門却不見得跟着環境發展。

華人大多保守，開店子也限於餐館，洗衣店，禮物店，雜貨店等，其他較新型的事業不敢去動腦筋，所以能經營大企業的華人，爲數不很多，就是別開生面的小商業也不見發達，從香港來美的華人，覺得三藩市華埠仍有幾行商業是沒有的。

（一）女子理髮業。這門職業在夏威夷很流行，紐約華人也有業此者。本來男女職業平等，撇開色情的眼鏡，女子理髮是無可厚非的，三藩市華埠的理髮業爲非律濱人執牛耳，華人技藝本來不錯。只是不大想辦法去開展。

（二）齋菜館。美國佛教相當流行，吃素的人也不少，而且美國人忌食油膩而節食減肥的很多，開設一間齋菜館如香港「佛有緣」之類，當受歡迎。

（三）潮州菜館。三藩市華埠以粵菜館居多，北菜館亦有兩間，獨潮州館尚付之缺如，雖然潮菜不過是地方菜，但喜歡吃的人很多，香港客對此更具印象，能經營一家，當有生意。

上述三類生意是可動腦筋的。

在野議員提案

提案一

美國各地常選美女代表農作物。每年有「花生小姐」，「蘋果小姐」等產生。本議員爲向全美推廣中國農產品起見，特提議農曆新年慶會選舉一位「苦瓜小姐」，以事宣傳。

提案二

國會銳減濟貧經費，直接影响各地經濟輔導會。本議員提議於現名上加一「最」字。成「最經濟輔導會。」各負責人用此新名後當可放胆緊縮開支。

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眞理隨筆

童性

救世軍・余卓雄牧師

十二月十四日下午，鄰家八歲的珍尼跑來告訴我家十歲的嘉靈說：「華路迪斯尼死了」。有那一個聞人的死，可以引起孩子們的注意和哀悼呢！

華路迪斯尼的卡通片，風魔全球。男女老幼，都曾被他神來之筆迷惑。他揭開自然界的秘密；他使動物說人的言語，他把冷酷的社會帶進他童話裏的皇宮，在那裏你和白雪公主一同晚餐。是幻想，却又似乎是事實。

我們必需向他致敬的，是他對人心，或童性的孕育培養。他把孩子們啟發到易於成長，因而智慧成熟得更圓渾。他更把大人們帶回到童年的水邊，拾起那一份既失的喜樂。但却不失掉成人的尊嚴，怪不得赫魯曉夫之輩也神而往之了。

我一直相信，如果大人們能向孩子學習，我們所居住的世界，將必改觀。兒童是有倚賴性和信心的，但大人却放縱和善疑。兒童是友愛的，從不計較種族和膚色，直到大人的歧視破壞兩小之間的友情。我們害怕戰爭，一方面又把玩具武器盡量供應。

戰後華僑的家庭，最大的危機不是經濟，而是對兒女的教導。孩子們對家看如監牢，逃不掉。失敗的父母，只好把他們交給訓導所看管。

我以爲大人們應該懺悔，因爲他們在孩子面前，根本沒有好榜樣。那些「桌上教子」的日子已經消逝了，站在新的年代裏，我們曾否捫心自問，在對兒女的道德，人格，和修養上，自己是否眞的有示範的能力？

基督教把兒童看爲進入天國的條件。耶穌說：「讓小孩子到我這裏來。凡謙卑像小孩子的，在天國裏爲最大」。這當然不是說我們要有孩子氣，而是有孩子一樣的清白，有想像力，天眞，容易接納眞理。

我們永遠不會忘記華路迪斯尼的米老鼠，當奴鴨，和仙第星拉。尤其是年事漸大，不如意的事常佔八九，在這個漫畫的樂園中暫時忘記一切的煩惱，自是樂事。其實迪斯尼的本意，還是願意看人類的本來的良善，活活地長在我們中間，雖然挫折，光榮猶在！

平園居民聯誼會舉辦聖誕晚會
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華埠雜碎

自從三藩市警局大舉掃蕩娼妓以後，黑鷄白鷄均來華埠覓食，其服飾裝扮一望可知。彼等之據點分散在各個巴士站上，即使警察見到，亦當彼等在候車而無權干涉。

黑鷄白鷄均認爲華人爲最安全嫖客，從不賴賬，更不會碰上便衣警察，因爲華人至今尚少在警探方面任職也。

▲ ▲ ▲

三邑人叫「山姐咕」爲「山遮咕」，與原來SAN DIEGO脫音，因此一中文名字係由四邑人所譯，有人提議，爲何不譯作「山爹咕」，則三邑話與四邑咸宜，鄙見以爲不可，因爲美國城市均屬女性，譯「爹」則易雌爲雄矣。

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陳香梅

甘迺迪總統去世已三年了，可是甘迺迪夫人至今仍是第一版的新聞人物。她年輕貌美而又多金，同時因為大家對於甘迺迪的被刺身死總寄予無限的遺憾與同情，所以她的一舉一動都逃不過新聞記者的筆尖。許多電影雜誌，低級趣味的畫報還不斷無中生有，常常製造些有關甘迺迪夫人的桃色新聞，藉以增加銷路，這些報導常常引起甘迺迪夫人的不快，因為雖然今日她已不是白宮的女主人，可是她的私生活仍是大衆渴望知道的新聞。最近一月來，甘迺迪夫人更為了一本新書的出版而大為煩惱，因為這本書是有關她的丈夫臨終時的種種，書名為「總統之死」，由名作家威廉・曼齊斯特執筆，費三年功夫才告完成●曼齊斯特並以六十五萬元高價把版權賣予「展望」雜誌，而「展望」雜誌也已決定分期登載該著作，第一部分已在付印中，定於今年一月十日出版，以後再連續分三期將全書刊完●不料平地風波，甘迺迪夫人及甘迺迪家族對於書中某一部份表示不同意，並要求作者及「展望」雜誌將該某部份刪去〈約五千言〉，但遭「展望」雜誌拒絕，於是甘迺迪夫人延請律師，訴諸法律，看來這場筆墨官司相當複雜，而且夾有政治因素●

自從甘迺迪去世之後，有關這位青年總統的書實在太多了，不但他的閣員們爭着出書，甚至看管兩個孩子的英國保姆也東施效顰，但沒有一本書是甘迺迪家人認為滿意的。三年前甘迺迪夫人同意授權曼齊斯特記述甘迺迪被刺前後的經過，並接見該書作者，作多次錄音會談，合計時間在十小時以上。據各方報導，甘迺迪夫人在當時曾向作者坦白訴述甘迺迪總統遇刺時她內心的痛苦感覺，在她的談話中她曾說：「我沒有把血衣換掉，因為我要讓大家看看他們做了什麼事。」〈按：甘迺迪在德州被刺逝世後，詹森馬上宣誓為美國總統，當時在場的人很少，而甘迺迪夫人血跡斑斑的外衣在電視機上非常顯目●〉同時據當時許多人士曾勸甘迺迪不要到德州去，因為該地民情動盪，對於政府有所不滿，已故的史蒂芬生大使就是力主甘迺迪暫緩行期的幕僚之一，但為了增加政治力量，同時詹森總統也認為無礙，所以甘迺迪南下了●

甘迺迪死後，詹森總統夫婦與甘迺迪夫人的關係每況愈下，羅伯●甘迺迪與詹森總統之間的摩擦也日漸明顯，想來甘迺迪夫人在對作者傾談時難免有觸及詹森夫婦之處，甘迺迪的家族認為若不把某部份刪去，甘迺迪家族與詹森總統的關係將更受影響。而「展望」雜誌則堅持該書之第一部份已在付印中，若把某部刪去，不但時間來不及，而且受到莫大的經濟損失，為了生意眼，「展望」雜誌一直不肯讓步，而且該雜誌已將轉載權出售予歐洲大報與雜誌，並得預付稿費卅萬美元●

甘迺迪夫人堅持她和曼齊斯特的合約是全書脫稿後須由她本人過目並批准，但曼齊斯特則說：「甘迺迪夫人沒有要求讀原稿，假如她當時要看的話，我一定會給她過目的。」但甘迺迪的律師則說，曼齊斯特本來答應把原稿送給甘迺迪夫人參考的，但後來却沒有實行諾言●想來關鍵在六十五萬美元，「展望」雜誌與曼齊斯特所訂的合約是：「全書不受任何人的刪改。」

數天前，甘迺迪夫人由律師陪同與「展望」雜誌發行人開始正式談判，據紐約「報紙記載甘迺迪夫人步出律師事務所時「淚痕滿面」。曼齊斯特本人原是甘迺迪家族的入幕之賓，他一再聲明他是為了保存史實而寫這本書，而甘迺迪夫人則說「總統之死」一書的某部分根本侵害她的私人生活，同時責備作者不守信用●

另一方面的報導是有關詹森總統的，但傳說紛紜，莫衷一是。曼齊斯特本人在書首說，他曾要求訪問詹森總統，但被拒絕。白宮發言人則說該書是甘迺迪家族之事，詹森總統不願過問云云。弦外之音盡在不言中。大家都知道自從甘迺迪總統的葬禮之後，甘迺迪夫人與詹森總統就沒有再會面。數次白宮的請柬都被甘迺迪夫人婉拒了，甚至甘迺迪夫人玫瑰花園在白宮行命名禮時，甘迺迪夫人也沒有來華盛頓參加，詹森的幼女露茜舉行婚禮時，甘迺迪的家人也沒有觀禮。這場政治上的恩怨已是華盛頓年來的花邊新聞。可能為了這場筆墨官司而更表面化。大家總希望結局是使人滿意的●

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「東西報」以赤手空拳為美國華僑文化謀出路，如果失去讀者和各方社會支持，我們便辦不下去。因為東西報沒有後台，單憑幾個有勇氣的文教工作者打衝鋒。第一期我們確曾發行了一萬伍千份，約有半數寄到各大專學校及公立圖書館去，以期發揚中國文化。在三藩市華埠我們銷出弍千多份，讀者的熱情和報攤朋友的帮忙，使我們衷心感激。東西報屬於廣大僑衆的，所以我們一切公開，包括發行數字在內、我們不以「東西」營利，如真的有利可圖時，我們許下諾言，取之僑社，用之僑社，將為僑社設慈善基金及奬學金等。

千萬感謝我們的定戶，才出一期便有超過千人定閱，使我們有勇氣再接再勵，弄出一份好「東西」來。

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世事漫談

僑團應做些什麼事？

江雲

近數年來，旅美華僑社團在風氣上有些改革，在會務上有些進展，是不容否認的，以三藩市華埠而言，如：開會讌會的比較守時和省時，各種宴會對繁文褥節的減少，僑校學生獎學金的發給（至孝篤親公所，余風采堂等），信用儲蓄會的舉辦（李氏），是人所共見的。還有青年部和婦女部之增設，郊遊聯誼之舉行，亦比以往爲普遍。這是可喜的現象。

向上求進風氣的形成，首先要靠輿論（文字的或口頭的）的督促，及明達之士的以身爲倡，然後風吹草偃，再假以時日，便蔚然成風了。

對社會的改革，我贊成採取漸進的方式，按部就班，計日程功，所謂「苟日新，又日新」，成就可期。我反對「紅衛兵」式的「造反」，斬草除根式的「大革命」。許多事情，如果求功過急，操持過激，反足以僨事，於實際無所裨益。

目前僑社要做的事很多很多，各個團體的實際環境和需要，各有不同，其工作發展方向自亦各異。然以言一般性業務，我認爲下列諸端，值得注意：

一、和諧風氣的形成——每一個團體之內，不免有些派別的存在，無可諱言，此亦民主社會常有之事。在此年頭歲首，新舊職員交替，當選與落選之間，便可能造成膈膜。又每次對一重大事件之衡量表決，在熱烈爭論之後，常有悻悻然於懷的現象。我認爲大家實在太過認眞，太過求全責備。我們應有成人之美的雅量，應有以少數服從多數，多數尊重少數的民主精神。團體內派別界限森嚴，成見深固，是會務的絆脚石。會員中有些互相水火，儼如陌路，此於團體組立之初旨，背道而馳。故此，在團體中，要有人中之甘草，協調各方，使之水乳交溶，化阻力爲助力，這樣會務才能開展，這個團體才有存在的意義。

二、福利工作的興辦——團體必須多辦福利工作，才能吸引會員的向心。福利工作可先從小處着手，酌辦輕而易舉的事，諸如：1、消費合作社：不是開設商店，亦不需籌集資本及躉存貨物，只被機動地體察季節性的需要，對某些貨品的供應，徵求會員集體購辦，俾獲批發價的利益（如新春年貨，家庭用品等）。2、獎勵僑童學習中文：如姓氏團體財力允許，可代會員子第交納學費，或僱車接送較遠地區學童返校及放學。3、舉辦職業介紹，使人求事、事求人互相溝通。4、舉辦小本商業貸欵，或小規模百子會，互通有無，緩急相濟。

三、優秀人才的羅致——如姓氏團體，可以硬性規定，凡本姓之男女已獲有博士碩士學位者，一律聘爲顧問，成立顧問機構，每年邀集顧問會議二三次，聽取意見，又每年春宴，束邀顧問參加（免餐費）。此是含有集中人才，獎勵深造，集思廣益的各種意義。

要做的事情很多，但不必貪多騖得，亦不必存有一蹴即就的心理。要忍耐，要多找助手，只要開步走，不斷前進，必有所穫。當此僑團新屆職員佈展新猷之際，謹獻蒭蕘如上。

（接上頁）但中國人卻採「王道」爭取同情，遵重美國法律，發揮本身的優點，以表現來糾正美國人的偏見。于是，在美國社會上，出現了許多華人政治家、科學家、藝術家、經濟家等，尤以留美學人成就高，使白人對黃種人之才智，不敢[illegible]自破。

據美國人口局的調查，亞洲裔美籍民在美國所獲得的白領階級工作，多於白種美國人，担任專業工作的華裔美籍民佔百分之四十七點二，日裔美籍民則佔百分之五十六點七，白種美國人僅佔百分之四十二點六，同時[illegible]，亦比白種美國人高一倍。

美國人是注重現實的，華人以良好的表現爭取地位，政治方面華裔有鄺友良國會上議員，鄺江月桂省會上議員，鄺悅寧省會下議員與及一些市長，市參議員，法官等，而李泮霖出任三藩市郵政總局長，也是華人史無[illegible]使人觸目的是榮獲諾貝爾物理獎金的李政道博士和楊振寧博士，其他如吳健雄博士，鄧昌黎博士，李元烱博士，李定一博士等，都是出類拔萃的人物，而生物學家李卓皓博士對荷爾蒙之發現與貢獻，更馳譽國際，藝術方面，曾景文爲水彩畫界一時之彥，黃宗霑是好萊塢攝影界大師，貝聿銘之建築設計，成爲美國頂兒尖兒的人物。經濟方面，蔡志勇在華爾街叱咤風雲，執股票業之牛耳。其他各行各業，中國人都力爭上游。

據統計，任教美國大學的中國人共達一千九百三十八人，其中教授四百零四人，副教授三百二十七人；助教四百九十九人，其餘是講師等，這意味着中國人留美，算得上人材濟濟，而且都是向上爬的，有誰還會提到「黃禍」呢？

「黃禍」成爲歷史名詞了，我們希望「黑權力」「白權力」之類也將成爲歷史名詞，使美國種族融和得早日現實。

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黑權力白權力與黃禍

關宇

把兩個新興的名詞「黑權力」與「白權力」和一個已成爲歷史陳跡的「黃禍」聯在一起，似乎不大協調，但却具相當意義。

一九六六年七月初，美國「學生非暴力運動促進委員會」（SNCC）主席卡密曹以暴風雨般叫出了「黑權力」的口號，譴責黑人溫和派，并要求反對攻擊的自衛力量，這頭黑馬跑出以後，連黑人民權運動領袖馬田路京牧師也爲之搖頭，勸黑人團體勿走「黑權力」之過激路線，而著名的「有色人種及都市聯盟促進會」（NAACP）主席萊威乾士更攻擊「黑權力」爲「仇恨之父，暴亂之由」。雖然如此，但「黑權力」來勢甚銳，其影响力是不可侮的，因爲牠的背後有白人支持，牠可以號召白人學生參與行動。

與「黑權力」提出之同時，也有些過激的白人，組「白權力」以對抗，提出這種口號的人，自稱爲「美國納粹黨」，他們也會公開示威，攻擊黑人對白人之禍害，但因言論過偏，有背美國國策，所以雖有所活動，但影响力不大。反而對「黑權力」與黑人暴動引起反感的白人，不作公開抗議，隱成反黑潮（BLACKLASH），而這潮的來頭頗大，美國一九六六年之中期選舉，民主黨摔了一交，共和黨抬頭，加省省長布朗敗于影星雷根之手，他也承認被反黑暗潮所拖倒。

影后李菁

「黃禍」是美國排華時代白人所施與華人一個侮辱名詞。一八七六年及一八七七年間，美國國會調查加省華人問題，報告中有稱：「中國人不求進步，習慣惡濁，道德水準視歐人爲低，殘酷對待病人，常把他們推出街上致死，總之，他們永不可能與白人同化。」於是到了一八八二年，美國聯邦政府訂下了排華法案，規定其後十年中禁止中國勞工入境，這條例并跟着重訂多次，不僅勞工份子而所有中國人都禁止移民美國，這可耻的歧視條例，直至一九四三年才告廢除。

美國自從通過民權法案後，當然有助於種族歧視之消除，「黃禍」一詞，也早成爲歷史陳跡，但新興的黑權力與白權力，却與種族問題相糾纏，急進的黑人，視民權法案爲具文，頑固的白人亦沒有誠意執行民權法案，於是提出黑權力的要求，而過右的白人對種族成見未能消除，以優秀白色人種爲基調，提出「白權力」，其實過左過右的措施，對種族融和都有害的，誠如詹森總統所說：「我們對黑權力沒有興趣，對白權力也沒有興趣，我們有興趣的是民主權力。」易言之，在民主的大前提下，自由表達意見，有苦訴苦，有怨訴怨，受不公平待遇者求法律保障，不應以暴力對抗。

對于種族的歧視，認爲膚色不同，使智能有高下之分，這不過是人類心理上的迷信。曾經被誣爲「黃禍」的中國人，幾經奮鬥，但從未在美國有過暴力行動，在含辛茹苦中表現了中華民族的韌性，在不合理的待遇下脫穎而出，漸漸地，華人在美國的地位提高了，「黃禍」一詞也便不存在。

對于黑權力白權力及黃禍等有礙于種族融和的東西，都不是基於人道立場，我們知道，在不同膚色下面流着的，是相同的血液，我們如果有「民胞物與」的胸襟，種族問題便不會變成如此錯綜複雜了。

美國新聞週刊曾由路易士哈利斯主持過一次民意測驗，有四分三白人認爲黑人的進取心遠較白人爲低，百分之七十一白人認爲黑人氣味與衆不同；百分之六十九白人認爲黑人對倫理道德觀念淺薄；百分之四十九白人認爲黑人好吃懶做專靠救濟過活；百分之四十四白人認爲黑人易於作奸犯科。根據這個測驗，可知白人對黑人成見之深，過去目中國人爲黃禍，也基於其心理上的迷信。

黑人初期以奴隸身份入美，華人亦以奴工身份來美國，在這一背景上兩者多少相似，而又同屬少數民族的「有色人種」，所不同的是兩者民族性格有所差異，黑人在美國受到歧視，以行動抗議，組會結社召號黑人爭取法律地位與權力，甚至以暴動來對抗法治力量，這是「霸道」的爭取。（續下頁）

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